



A
SPECIMEN
OF THE
TYPES
IN
JOHN MONCUR'S
Printing-house;
BEING A
SERMON

On Jeremiah 50. verse 5.

Come, and let us Join our selves to the Lord, in a perpetual Covenant that shall not be forgotten.



EDINBURGH,

Printed by the Owner of the Types, on the
North-side of the Trone, MDCCIX,

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Jerem: 50. 5.

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There

Jerem: 30. 2.

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There

THere are Two main
and Mighty up-
taking Buſineſſes to the
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one whereof is, how to
win to be in Covenant
with **GOD**. The other
*is, How to ſtand to, and
keep Covenant with Him,
and to live as being made
Friends with Him, accor-
ding to the Obligation that
lyeth on them.*

This

There are Two main
 and Mighty up-
 taking Businesses to the
 People of GOD; The
 one whereof is, how to
 win to be in Covenant
 with GOD. The other
 is, How to stand to, and
 keep Covenant with Him,
 and to live as being made
 Friends with Him, accor-
 ding to the Obligation that
 lies on them.

(III.)

THIS is the great Design of all Preaching, to bring them within the Covenant, who are without, and to make those who are within the Covenant to walk suitably to it: And as they are never separated from the Lords side, so should they never be separated on our side: Therefore these People are brought in here, saying, Let us join our selves to the Lord in a Covenant: And not only so, but there are added two Words by them, *To shew their earnest Desire to keep and stand to the Covenant: The one is, a perpetual Covenant; The other a Covenant that shall never be forgotten, the Impression whereof may never wear away: And this we conceive to be their meaning,* 1. *Because to forget the Covenant, in Scripture, is to deal fasly in it, and to for-*

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 1. Because to forget the Covenant, in
 Scripture, is to deal falsely in it, and to
 for-

(IV.)

Forget the Covenant, and to break it, are the same. 2. Because it is (as we take it) opposed to their fear of false Dealing in the Covenant, as if they had said, we were once in Covenant with God, but we did deal falsely in it and forgot it: Let us now therefore join our selves in a perpetual Covenant never to be forgotten; let it be a constant and standing, a lasting, even an Everlasting Bargain.

First, That The great hazard which a people Covnating with God are in, is to slip and slide from their tye and ingagement to him, and to forget the Covenant.

The Second is, That the great evidence of right entring in Covenant with God, is to be serious and much concerned in keeping of it, even as much as in entring into it.

The Third is, That The great define and duty of a Covenantant with God is, never to forget the Covenant but freshly to remember it, So as to be answerable to it in Practice.

The fourth is, That The great mean whereby this design is got prosecuted, and this duty performed, is adhering and cleaving to God, according to the Covenant. Let us (say they) Join to the Lord in a Covenant; In this respect.

First, That the great hazard which a people
Contracting with God are in, is to slip and slide
from their eye and engagement to him, and to
forget the Covenant.
The Second is, That the great evidence of right
Contracting in Covenant with God, is to be serious
and much concerned in keeping it, even as much
as in entering into it.
The Third is, That the great defense and duty of a
Contracter with God is, never to forget the Covenant
but strictly to remember it, so as to be answerable to it in
Practice.

The fourth is, That the great means whereby this
duty is got protected, and this duty performed, is ab-
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us (say they) Join to the Lord in a Covenant; In this
respect.

Rightly attending to him in it, is the intention
Government, so as we may not be misled by
The first Observation then is, That the great hazard
that a People, Covenanted with God, are in, is to slip and
fall from their engagement to him, or enter a false
Covenanting with God, as People may soon forget and
tell from: a Temporary and unstable Covenanting that
holds not: A perpetual Covenant never to be forgotten
supposed that there is a sort of Covenanting that runs
like a knotless thread (so speak to) and abides not. This
is easily verified in the experience of many covenants pro-
fessors of Religion, and often even of the truly elect
themselves in a measure: even now there will be a danger
ing with God, and within a little they will forget it:
Power faith. Though all should forsake thee, yet will not
I. And yet within a while he is found slipping, and that
same night denies and reviles his Master: so Covenan-
tomy, the People say, all that the Lord hath com-
mended us, we will do, and the Lord faith, they have
well said: O that there were such a heart in them,
and yet within the space of a few hours or forty days,
they set up a golden calf for their God: so Psal. 8.
34, 35, 36, 37. When he hath seen them he sought them: they
retained and repented early after God: they remembered that
God was their Rock, and he was not high above them: and
they said, Let us hear him and let us obey him: and let us be
their Tongue, for their hearts were not true with God, neither
were they faithful to his Covenant, they broke it: so the whole
and all will be true with him: that I have said, and all
of Proof: we will stand in awe of him, and we will
will keep upon our hearts, and we will go on with him

Respect, adhering to him in it, is the mean to keep Covenant, So as we may never fall from it.

The first Observation then is, That the great hazard that a People Covenanting with God are in, is to slip and fall from their engagement to him : or there is such a Covenanting with God, as People may soon forget and fall from : a Temporary and unsiker Covenanting that holds not : A perpetual Covenant never to be forgotten. Supposeth that there is a sort of Covenanting that slips like a knotless thread (to speak so) and abides not. This is sadly verified in the experience of many common professors of Religion, and often even of the Godly themselves in a measure ; even now there will be a bargaining with God, and within a little they will forget it : *Peter* saith, Though all should forsake thee, yet will not I, And yet within a little he is found sleeping, and that same night denies and forswears his Master ; so Deutonomy 5, the People say, all that the Lord hath commanded us, we will do, and the Lord saith, they have well said : O that there were such a heart in them ; and yet within the space of little more than fourty days, they set up a golden Calf for their God : So Psal. 78. 34, 35, 36, 37. *When he slew them then he sought him : they returned and enquired early after God : they remembred that God was their Rock, and the most high their Redeemer, but they did flatter him with their mouth, and lied unto him with their Tongue, for their hearts were not right with God, neither were they stedfast in his Covenant, they abode not by the mint and essay which they made. But I think this is beyond any need of Proof ; we rather stand in need to have the impression of it made deep upon our hearts ; and to go from the work we have been*

(VI.)

BEen about with Holy fear and jealousy over our selves, bespeaking our selves thus, what if this engagement, we have come under, hold not, but prove like the hanging down of the head like a Bulrush for a day? Serious thoughts of this hazard would throw Gods blessing, further the exercise of watchfulness a great deal more; when Carnal Self Confidence and fearlessness creep on and take hold of us, we (as it were) lay aside our Armour, foolishly fancying that there is no hazard, but that all will be will; were there more of this Holy fear, there would be not such frequent surprizes; have ye not often been surprized and proved unstedfast in Gods Covenant? And since ye have so many and clear proofs of the truth of this doctrine in your own sad experience, is there not greater need of Holy fear and watchfulness?

The second Observation is, That Those who are sincere and Serious in Covenanting with God, will be no less so, in keeping of, and standing to it, where People are found and Honest at the heart, it will be no less an uptaking work to them, how to keep Covenant, then it was to get it entered in; *Therefore these here mentioned have it as one piece of their Seriously uptaking business, how to be joined to the Lord in Covenant; and another, how to get it stood to, so as it maybe a perpetual one never to be forgotten: The same reasons that prove that there should be, or that there is Seriousness in making and closing the Covenant, will also prove that there should be, and will be seriousness in endeavours to keep it; for if the person honestly*

VII.

MInd to enjoy the Blessings Covenanted, he must and will endeavour to keep and stand to the Covenant; If he honestly mind and sincerely desire to be in good terms with God through the Covenant, he must and will endeavour to stand to the Terms of the Covenant, and breach of Covenant will waken a Challenge. If it be a Principle of true saving Grace that puts a person to desire to be under the bond of Gods Covenant; that same Principle will make him desire and endeavour to abide under that Bond, and to keep faithfully to him; Thus David saith, *Psal. 119. verse 29, 30. I have chosen the way of thy precepts; and I have stuck unto thy testimonies, there is a choosing of the Covenant and Testimonies, and a design of sticking to them, when upon choice closed with.*

The Use of this point serves for Instruction; would ye fain have a mark of your honesty in Covenanting with God? Here it is, and we know no better mark or evidence to give you *than this, even to be serious and much concerned in keeping Covenant: God will never account that man to be a true Covenantant, that will cast his law behind his back. The Apostle James Chap. 1. Speaks of two sorts of men that are hearers of the word, and he compares the one sort, viz. Forgetful hearers, to a man, Who beholding his natural face in a glass, goes away, and*

But those with Holy fear and is made over our hearts, beseeching
Our selves thus, what if this carnal heart, we have come under, hold
not but prove like the hanging down of the head like a Bulrush for a day,
be those thoughts of the heart, would know God's blessing, rather the
example of a righteous great heart, when our hearts, Confess
and feel the crop of our hearts, hold of us, we (as it were) lay aside
our carnal foolishness, finding that there is no hazard, but that all will
be well, were there more of this Holy fear, there would be not such fre-
quent sinners, have no more often been listless and proved unfaithful
in God's Command? And the way to many and great proofs of the
truth of this doctrine in your own experience, is there not greater
need of Holy fear and watchfulness?

The second Observation is, That those who are sincere and serious
in Covenanting with God, will be no less in a keeping of, and standing
to it, when people are dead and the heart is dead, it will be no less
an ongoing way to them, how to be saved, than it was to those
who were alive, and were in a way of grace, of the same
only warning being, how to be saved to the heart in Covenant; and a
warning, how to be saved to us, as to a warning, and way to be
saved, that we should not want, but have, whether or whether we
be, in Covenant with God, or not, and whether we be, in Covenant
or not, will be found, in the same way, and in the same way.

III

Much to say the Third Observation is, That those who are sincere and serious
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